

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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HARTFORD, SATURDAY MORNING, MARCH 21, 1835.

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## THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD.  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
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From a Correspondent of the N. Y. Observer.

### WELSH RELIGION.

London, Jan. 10, 1835.

"Come and take tea with us at 5 o'clock,"

said a very excellent and pious Welsh lady to

me yesterday, at the close of morning worship,

in one of the chapels of London, "and my

husband will accompany you to the Borough

(Welsh) Chapel, where you propose to go.—

We shall be able to introduce you to Mr. Wil-

liams, the preacher for the evening; to Mr.

Roberts, who will also take part in the services,

and to two or three other Welsh ministers

whom we expect."

The husband of this lady, while we were

crossing Southwark Bridge to the chapel after

tea, said to Mr. Roberts, one of the preachers;

"You must give us the substance of your ser-

mon in English, as our friend here, (meaning

myself) does not understand Welsh. I have

spoken to Mr. Williams, who has promised to

do the same." "What," I said, you do not

gravelly mean so?" "Certainly." "But that

is a distinction I had never expected; and be-

sides, I go to Guilford street this evening to hear

Welsh, and not English."

The Welsh are a very religious people—

more so than the Scotch, or the people of New

England. There is perhaps no other Chris-

tian people in the world who manifest so much

religious susceptibility, or who can, as a body,

be brought so much under its power. They

are about a million of people, spread over a

surface of 150 miles by 80, or 5,200,000 acres,

parts of which present some of the finest moun-

tain scenery in Great Britain. The Welsh are

relies of the ancient Britons, who fled to the

country, which they now occupy, when Britain

was invaded by the Saxons; they continued

an independent people, under their own kings

until the year 1282, when their last prince,

Llewellyn, being vanquished and slain, they

were united to England under Edward I. The

oldest son of the king of England, since Ed-

ward II. has always been created Prince of

Wales, to satisfy the feelings of the Welsh of

their right in the Monarchy, &c. Edward II.

having been born among them.

The Welsh, for the most part, speak their

own language, and cultivate Welsh literature.

They are proud of their antiquity, and think,

that in this particular, they are one of the most

venerable nations in the world. Their attach-

ment to their own language is remarkable; and

I am inclined to the opinion, which they pos-

sess, that it is capable of being employed with

a power over the feelings and passions, with

which the English language bears no compari-

son. The effects of their poetry and preach-

ing seem to prove this. Their most cultivated

men have a disgust for the English, compared

with their own native tongue, notwithstanding

they may be as much used to one as to the other—

more especially if they are poetic in their

temperament.

Poetry and religion may be said to have a

home in the affections of the Welsh, unrivalled

elsewhere.

The "Eisteddfod" or sitting of the Bards.

As among some of the ancient nations, poe-

try is still cultivated in Wales as a profession.

There are many men of a very high order of

intellect and of general culture, who devote

themselves exclusively to this art. Welsh poe-

etry is especially patronized by the nobility and

gentry of the Principality, and by the Royal

family of England. Annually there is held an

"Eisteddfod," or sitting of the Bards, a grand

literary festival, at which some members of

the royal family are always present, with a rep-

resentation of the Literati of England, and the

most cultivated men of the principality. The

prizes for the best productions in Welsh poe-

try, are distributed on the occasion; and the

most excellent of the bards is publicly crowned

by the representative of the royal family. Some

of the productions are recited by the authors,

and received with more, or less, and often with

great enthusiasm, according to their merits.—

Sometimes the same piece is read in three or

four several languages—as, for example, in

Welsh, in English, in Greek, and in Latin—for

the purpose of comparing the beauties and pow-

er of the different tongues; and the enthusiasm

of the assembly always decides in favor of the

Welsh. On these occasions, at least, there is

nothing like that.

The "Cymanfa,"

Are great religious assemblies, or convocations,

held for several days continuously, in different

parts of the Principality, in the summer season.

On account of the great numbers who assemble,

they being from 10,000 to 20,000, they are

obliged, of necessity, to hold their meetings out

of doors. They are, I suppose, not unlike the

Camp Meetings of America, being generally

larger assemblies; I have heard much said of

the power of the Welsh preachers over these

assemblies; and certainly, from all ac-

counts, it must be very great. All the world

has heard of the Welch "Jumpers;" but I do

not speak of them; they are pretty much over

and done, as all animal ecstasies of that kind

are ordinarily transient. But, notwithstanding,

the poetic temperament of the Welch is yet ex-

ceedingly susceptible of being influenced by re-

ligion; the power of their own language, em-

ployed upon the most sublime and touching of

all themes, overcomes them; and their preach-

ers have a dominion over their affections, which

is irresistible. I am now speaking, of course,

of the ordinary instrumentality of language, in

its power over the mind and heart, when the

themes are advantageous for effect; and we

know very well, that with Christians, who love

religion, and with those who have had a Chris-

tian education, and respect it, there are no

themes, properly handled, which are calculat-

ed to have so much dominion over the soul, as

those of the evangelical volume.

The Welch are a people by themselves; they

are bound together by the strong national and

sympathetic cords of society; and there is no

common bond among them, that is so strong as

that of religion. With the politics of the em-

pire, happily, they have little to do; but in re-

ligion, all are taught. The poison of modern in-

fidelity has hardly found its passage into Wales.

The people generally believe in Christianity,

and respect it; and from their easy poetic and

religious susceptibilities, there is more or less

of superstition among them, as might be ex-

pected in their comparatively rude and uncultiva-

ted condition.

The common centres of their society are the

churches and chapels; but the "Cymanfa," or

great religious convocations, are what they

make the most of. These seem to have taken

the place of "the feasts of the saints," as they

used to be called in England, being of Roman

Catholic origin, and which are still observed in

many parts of England, in honor of the particular

"Saints" after whom the parish churches are

called, as for example, St. John's; St. Mark's;

St. Nicholas; &c. &c. I remember once in

Yorkshire to have observed great crowds of

people about the public houses on the Sabbath,

apparently amusing themselves as if it were a

holiday. On inquiring the cause, I was told it

was "Saint's Day;" and that it would extend

to the third or fourth day of the week—at which

time the common people are accustomed to

have great mirth. All Episcopal churches in

our country, I believe, are called after some of

the Calendar Saints, but fortunately this par-

ticular custom has not been transferred there;

and it appears to have greatly declined in En-

gland.

I was told by a Welch minister, to day, who

is good authority, that the "Cymanfa" of Wales

has succeeded to these "Saint's Days," or

Festivities; that the people, who had been ac-

customed for ages to assemble in each parish

on the calendar week appointed for the pur-

pose, for social and merry occupations, having

generally fallen off from the Established Chh.,

demanded a substitute; and that the "Cyman-

fa" are really and truly the things that have

taken the place of them. The "Cymanfa," how-

ever, although they are still great social oc-

casions, on which the people of the vicinity of

the place of meeting lay themselves out for the

display and exercise of their hospitality towards

their friends, who come from a distance, are

yet strictly and properly religious meetings—

having been made such by the influence and

zeal of the Welch ministers. The ministers, I

am told, would generally be glad to dispense

with them, not thinking them, on the whole,

most beneficial to the interests of religion; but

there is a kind of social intoxication in these

convocations, to which a people, so retired from

the more stirring scenes of the world, and rarely

assembling in great multitudes, are strongly

attached. It is certainly to the great credit of

the Welch ministry, and proves that the princi-

pality has undergone no inconsiderable relig-

ious reformation, that they have been able to

redeem these large assemblies of the people

from their former corruptions, so far as to make

them innocent, and perhaps useful.

The preachers have great power over the

people on these occasions; their language is

peculiarly favorable for out-of-door effort; their

lungs are stentorian, and capable of bringing

back echoes from the sides of the mountains;

the people are animated by the pastoral or mo-

ral or craggy scenery, with which they are

surrounded; the heavens over their heads are

an emblem of the residence of the God whom

they worship, and of the final home, which they

are taught to hope for; they delight to hear

the voice of prayer ascend from the place where

they stand to that throne above them, from

which nothing but the stars and empyrean blue

divides; and when all the voices of such a vast

concourse are united in their religious anthems,

the whole creation seems to be praising God.

I heard a Welch minister say, that he has

known an assembly of this kind, apparently so

transported with the effect of their own singing,

as to repeat the last couplet of the last stanza

of a hymn for a whole half hour, with increas-

ing enthusiasm, and with the most perfectly en-

thusiasm! This repetition is more apt to occur

when the hymn terminates with something like

a "hallelujah." This would seem like Han-

del's hallelujah chorus, a strain of ecstasy, that

is reluctantly brought to a close. Impromptu

extemporaneous feeling is much encouraged

and indulged in, in the religious assemblies of

the Welch. I have listened to accounts of the

effects of preaching and of devotional exercises

on these great occasions, almost incredible.—

They seem, at least, to prove, that there is much

and a quick religious feeling among the Welch;

and we cannot doubt, that there is a great deal

of genuine religion there—a leaven, which, we

may hope, will ultimately purify.

From the Cincinnati Journal.

### STATISTICS

Of the Roman Catholic Church in the United

States.

"We must be in haste," wrote the Rev. Mr.

Fenwick, a Catholic Missionary, of Cincinnati.

"If the Protestant sects are beforehand with us,

it will be difficult to destroy their influence."

It will be interesting to Protestants, to see the

result of these urgent applications to Europe

for popish priests, to "destroy the influence" of

Protestant denominations in the United States.

We have lately procured the Catholic Lai-

ty's Directory, published by J. Myers at the

Catholic Cathedral, Baltimore. It contains

152 pages, mostly statistical. The cover is

adorned with a triple crown, representing the

one worn by the Pope, and intimating that the

inhabitants of the United States, at least the

Catholic portion of them, are ought to be,

the liege subjects of his holiness at Rome. Per-

haps it is also intended to render the republi-

cans of "this too free country" (as the Catho-

lic priests term it) more familiar with the in-

signia of that royalty, which will prevail in the

golden days when the free principles introduc-

ed by the Reformation, shall no longer vex the

mother church and her august head. But we

have said enough of this picture crown.

The number of Catholic archbishops and

bishops, in the United States, is 12. They are

located at Baltimore, Bardonia, Ky. Charles-

ton, S. C. Philadelphia, St. Louis, Boston, N.

York, Mobile, New Orleans,



to others that shall feel disposed to answer it or comment upon it—"Where did the Baptists spring from?"  
Feb. 14th, 1835.

A BAPTIST.

For the Secretary.

Mr. Editor—

An esteemed brother in Philadelphia has furnished me with a copy of the Philadelphia, containing a Dialogue improperly entitled "The Bible Baptist." The editor of the paper states that the article was written by the Rev. Thomas P. Hunt, of Wilmington, N. C., and he adds, "We regard the piece as unanswerable, and should be glad to see it circulated through the country as a Presbyterian tract." This object I have no doubt will be soon accomplished. Most of the ideas in the Dialogue have been answered something like a hundred times; but it contains some thoughts entirely original, and to many Baptists would seem unworthy of a reply. But when we know how easily men are persuaded to believe those things which they wish to believe, a brief notice of them may appear not altogether unnecessary. I have neither time nor disposition to go over beaten ground.

The names of the speakers in the Dialogue are "Sprinkler and Immerser." The latter is made to be a mere tool to speak as Sprinkler bids him. One remarkable trait running through the whole of this Dialogue is, that Sprinkler builds almost all his arguments upon *conjectures and suppositions*, while Immerser is not allowed so much as to draw one rational conclusion from any subject, or scripture declaration. We make no complaint of the latter, but of the unfairness of the former. We are willing that the Bible should speak for itself. Sprinkler says, "They (Presbyterians) believe that the promise is to believers and their seed. They require that believers and their households should be baptized, according to the practice of the apostles, in obedience to the command of Jesus; as Lydia and her household, Acts xvi. 15; the jailer and all his, 31; the household of Stephanus, 1 Cor. i. 16. You do not require half as much baptism as we do. Therefore I told you that you might call my church the thorough-going Bible Baptist church."

Now, in reply to this, we only ask all readers of the Bible to find such a command of Christ to baptize households; and when convinced it is not there, then refer to the above passages of the Bible, and ascertain what composed these households. The jailer's household were all believers, Acts xvi. 34. The household of Stephanus were all ministers, 1 Cor. xii. 15; and Lydia's were all brethren, Acts xvi. 40. This is all the household baptism that Sprinkler has found in the bible, and Immerser can find no other.

Again, S. says, "If God will commune with us in heaven, and does it now on earth, how can you refuse to do it on earth, when you know you will have to do it in heaven?" The mode makes no difference with God, either on earth or in heaven. Why, then, should it with man? We must not call that common or unclean, which God the Father has cleansed. Acts x. 15.

Immerser is then made to say, "I would be glad to change the subject." Poor man! he found it so "unanswerable." Now we would inquire whether *communing*, in the above remarks of Sprinkler, means eating bread and drinking wine? It doubtless does, because it can have reference to nothing else. I would inquire then whether God does, in this manner, now partake of these symbols in heaven with them? I would then ask whether it is generally expected that this kind of communion will take place in heaven? I had really imagined before that the communion of the Lord's Supper would end in this world. Sprinkler says, "How can you (Baptists) refuse to do it on earth, when you know you will have to do it in heaven?" Now Baptists certainly do not refuse *spiritual* communion with their Presbyterian brethren here on earth, and they expect to enjoy that in heaven. As Baptists refuse nothing but the bread and wine here on earth, S. can mean nothing else. It appears to the writer that this idea needs but a glance to show its absurdity. Baptists and Presbyterians both believe that baptism is a pre-requisite to communion or a participation of the Lord's supper. And the former (at least) believe that the participation of this ordinance, while it reminds them of the great sacrifice, implies a *church fellowship*. The idea that it implies christian communion, where there is no church fellowship, is absurd. How can individuals in either church partake of the Lord's supper among those with whom they have no church fellowship? Presbyterians have no fellowship with Baptist churches, and if they partake of the supper together, they pervert the ordinance. They would thus make the ordinance to signify that which it never intended. No denomination can with any propriety partake of this ordinance with another denomination with whom they have no church fellowship. They may commune together as christians, in spirit, in prayer, in worship, and such communion as they will have in heaven. But they cannot with any propriety sit down together at the ordinance of the supper. The Presbyterians have no more desire to partake of the Lord's supper with Baptists, than the Baptists have with them. It is only a piece of Sprinkler's machinery, held up in *terror*, to frighten ignorant young converts from uniting with Baptist churches.

But one idea more in the sentence of S. quoted above: "The mode makes no difference with God, either on earth or in heaven." Sprinkler says again, "we must have plain proof, that, thus said and thus doth the Lord, before we can admit that it is God's word, for if he has written it, it is in the Bible, and we can find it." I should now be happy to ascertain, upon his own principles, in what book, chapter and verse in the Bible we can find it recorded that the mode makes no difference with God, either in heaven or on earth? "If it is there, we can find it."

When Peter was told by our Lord, as recorded in Matt. xvi. 27, to go to the sea and cast a

hook, &c., I would inquire whether he probably would have found the fish, had he gone and put his hook in a basin of water? What difference could it make in heaven or earth, if he put his hook in *water*, whether in a basin or in the sea? What difference could it make with Christ? He was omnipotent, and he could make a fish with money in his mouth, just as well in a basin as in the sea. Is not this idea ridiculous? and is it not equally ridiculous, if Christ has set an example by going down into the river, to say that it makes no difference in heaven or earth, whether an ocean or a drop is used? Again, if it makes no difference on earth, why does Sprinkler write all his long and tedious Dialogue against Baptists? Why not let them alone, if it makes no difference on earth or in heaven, how much water we have? Why trouble ye us?

Again, S. says, "I do not believe that God attaches any value to modes or forms. It is the obedience of the heart in the thing done, and not the manner of doing it, that is acceptable to him. Water applied in any way, in the name of the Trinity, by a proper minister, to a proper subject, is valid baptism. I have therefore no wish to deny that you have been baptized," &c. I would then inquire again, why any anxiety on the subject? Baptists are satisfied with their own views and practice; why are ye troubled? And where is the "Thus saith the Lord," for all this?

Again, S. says, "Presbyterians never re-baptize." This is not true. I am well acquainted with a number of individuals, both the ministers and the people, and can name them if desired, where persons have been sprinkled in infancy, and baptized by immersion afterwards, by a Congregational minister. And again, I know a man, now president of a bank, who was sprinkled in infancy, and a short time since wished to unite with the church, and told his minister, Rev. Mr. B., that he desired to be rebaptized on his own faith; and on the Sabbath following, he stood in the aisle of the meeting-house, and was *again sprinkled*. Perhaps S. will reply with some propriety, that the man was not *rebaptized*, but only *resprinkled*. Granted. S. goes to the Old Testament, but Abraham's covenant he does not regard; and I think myself that it has waxed old, and is about ready to perish.

S. supposes that he proves sprinkling from Isa. xlv. 3, "I will pour my Spirit upon thy seed," and Joel ii. 28, "I will pour out my Spirit upon all flesh," Isa. xxxii. 29, "Until the Spirit be poured out," &c. Matt. iii. 16, John saw the Spirit descending and lighting upon Jesus. Jesus breathed on them and said, receive ye the Holy Ghost. He adds, "From these prophecies and their fulfillment, we would not expect a case of immersion in the promised baptism of the Holy Ghost." Is sprinkling to be found in any of the quotations above? Is there any allusion to baptism at all? The Holy Ghost is poured out now where there is a revival of religion, but none are baptized with the Holy Ghost, or have been since the day of Pentecost. And S. says, "how did God perform the baptism at the day of Pentecost?" "There appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were filled with the Holy Ghost." Acts ii. 3.

Immerser replies, "But it first filled the room." Sprinkler says, "No; the sound filled the room, but the Spirit sat upon them." This unhappily proves too much for S., because then they are neither immersed, nor poured, nor sprinkled. This idea sweeps the whole. But we would request S. to look at the 31 verse again, and tell us what is the antecedent of *it* in that verse; "and it sat upon them." There is no antecedent but *sound*, which is put for the Spirit, because, (verse 4.) "they were all filled with the Holy Ghost, and began to speak with tongues, as the Spirit gave them utterance," and this is what filled the house where they were sitting. There is not a school-boy in the land but would see the absurdity of S. *Examine, it out*—that is, the sound, the Spirit, that filled the house, sat upon them, and was visible only as tongues on their heads, though full within and without. They were immersed, baptized with the Holy Ghost and with fire.

The baptism in Exodus xiv. I believe S. did not read very correctly. He says, "the cloud went before; the Israelites became alarmed at the close pursuit of the Egyptians, and it went behind. Would you call wetting a side at a time, total immersion? There were upwards of 620,000 Israelites in the company. How did those in the middle get under water?" It would seem if the cloud went in a straight direction, it would have passed over the whole; but unfortunately this passing of the cloud was before the sea opened. Exod. xiv. 19. After they entered the sea, we do not find where the cloud was, except by the apostle Paul, who tells us, 1 Cor. x. 2, that the Israelites were all baptized unto Moses in the cloud, and in the sea. This testimony is good enough for Baptists.

Sprinkler quotes Ps. lxxvii. 17, "The clouds poured out rain," and then adds, "the only kind of rain that does not wet the ground, is what we call a sprinkle. Here then God's mode of baptizing with water is by sprinkling." This idea I believe is new. All other pre-baptists whose writings I have seen, suppose that the wind blew so hard that the spray dashed over. But this conjecture always appeared to me absurd, because some water would be apt to get into their shoes, and Moses says they went over dry-shod; and S. has found a rain that does not wet. I never before heard of a rain that did not wet, except that on Sodom and Gomorrah. I should not be much surprised, if the next sprinkling conjecture should pour out some of this dry rain on these marine travelers.

With regard to the passage in Ps. lxxvii. 17, "The clouds poured out water; the skies sent out a sound; thine arrows also went abroad," (S. has misquoted rain,) Josephus relates the same things, and says, "when the Egyptians were drowned in the Red sea, rains descended from heaven, and there were terrible thunders, lightnings and thunderbolts," &c. See also the 18th verse of the Psalm. The truth is, the

Israelites being in the depth of the sea, which stood up as a wall on each side, (see Exod. xiv. 22,) and the cloud resting on the top of the waters, they were completely immersed, covered. And as if to guard against any abuse on the subject, they went over *dry shod*. No sprinkling, no "spray," and no rain, not even a fog, or a rain that "would not wet." This is enough to decide baptism, if no other passage in the Bible. (1 Cor. x. 2.)

Again, Sprinkler refers to Isa. xlv. 3, "I will pour water upon him that is thirsty; and floods upon the dry ground;" he omits the latter part of the verse, "the floods," &c. He dwells particularly upon Isa. li. 15, "So shall he sprinkle many nations." It is exceedingly wonderful that any christian man who knows what this passage means, should ever refer it to baptism at all. It is still, if possible, more extraordinary, that the passage should be so translated. No man who has ever seen the original, or the Septuagint, can be an honest man, and refer this to baptism. If our readers will refer to the Septuagint version of Isa. li. 15, they will find the word rendered *sprinkle* to be *thumazontai*, and in the plural number, agreeing with nations, and literally rendered, is as follows: "So shall many nations be astonished, or amazed, at him, and kings shall shut their mouths at him," &c. A parallel passage is found in Luke ix. 43, and John vii. 21. "I have done one work, and ye all (thumazete,) marvel." The word never had any possible allusion to *sprinkle*, and the world may be challenged to produce another instance in which it was ever so rendered. Of course, then, all the subsequent arguments of S. respecting the Eucharist, are utterly at variance with truth.

A note in the Cottage Bible on this word rendered sprinkle, says, "the word is of difficult interpretation; the original idea of the Hebrew root seems to be that of *leaping* or *causing to leap* either with surprise or joy; He shall cause many nations to leap with surprise and joy, i. e. He shall surprise and rejoice many nations. The word may be applied to the effects produced by the propagation of the gospel, which is no other than the report of his work and sufferings among both Jews and gentiles. This agrees with the following clause of the verse, 'Kings (not the kings) shall shut their mouths at him,' or be silent with surprise and admiration at his presence; for they shall see such things as they have never before heard or thought of." This note, it will be understood, was written by a Pædobaptist, though it upsets the whole argument of Sprinkler on this point.

Again, Sprinkler has another new idea, that the passages in Rom. vi. 4, and Col. ii. 12, *Buried with Christ in baptism*, are an argument for sprinkling, because when we bury, we do not put all the dirt on at once!! This must be original. Sublime thought! "This out-Herods Herod!!" I would only ask S. whether he ever saw a person immersed in water instantaneously, that is, like lightning, so that every part was wet at precisely the same instant? Are they not usually, considering the walking in and laying down, rather longer than a coffin is in being just covered with earth? It is not necessary the grave should be filled in order to be covered. Such grand and original ideas would merit a reply, were it not that many persons seem almost to prefer the baptism of a dry rain rather than immersion in water.

S. says "Christ was deposited in a sepulchre cut out of a solid rock, large enough to sit and stand in, and his body was not covered with the element." This is not true. His body was completely covered with the element as perfectly as if laid in a coffin, and that covered with earth. The size of the coffin, or the cave, or the vault, does not change the meaning of the word bury. (See 1 Cor. xv. 4.) "He was buried," &c. Besides, this idea frustrates his views above, because Christ was carried into the sepulchre as suddenly as we baptize by immersion. While he is putting up his fence at one end, it falls down at the other. All his assertions respecting not putting the body into the element when we bury, are contrary to fact. If we were passing a grave-yard, and we should see a body let down into the grave, should we not remark that they had just put the corpse into the ground? Or should we say that they had just put the ground on the corpse? Every person on earth would say they have put the corpse into the ground. No matter what course they take to cover it. The first definition in Webster's dictionary, of bury, is "to deposit a deceased person in the grave; to inter a corpse; to entomb." The second meaning is, "to cover with earth, as seed sown." When we lay down a person in the water to baptize, the body displaces the water until sunk below it, and then it runs over the body, precisely as the earth is made to roll into the grave when many persons attempt to fill it at once. What is too absurd to be advanced as proof of sprinkling for baptism! And yet, Immerser is made to say that S. "has made out better than he expected!"

This reminds me of an anecdote. A young man laboring to prove that every generation grew wiser, said, that he knew vastly more than his father, and his father knew much more than his grandfather. A bystander smiling, he inquired the cause. The bystander replied, "O, I was just thinking what a great fool your grandfather must have been!" So if S. has made out better than was expected, what could have been expected?

Mr. Editor, I did not intend to give any thing like a formal review of the arguments of S. I have written the preceding remarks in great haste, and have no time to copy them. They are at your service.

As ever, yours,

AMICUS.

P. S. 1 Cor. xx. 29. "Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" The idea appears plain. If there is to be no resurrection, why are we then baptized after the manner of the dead,—that is, buried? Why do we use this striking figure of a burial and a resurrection, if the body is not

to be raised? We plainly manifest, by being buried in the water in baptism, and then raised up, that we expect a resurrection of our bodies. *Uper*, the preposition translated *after the manner of*, is not unfrequently translated *instead of*, on account of, &c., and has a great variety of other meanings. I have long entertained the idea, that though not the usual meaning, it will admit of the translation I have given. All the various difficulties of the passage are then removed, and the idea certainly corresponds with the whole tenor of the apostle's argument.

## HOPE AND PATIENCE.

To the Editor of the Christian Secretary.

Sir,—It is always difficult for persons of modesty to speak their own praises; yet on some occasions, when a man cannot be useful but by being known and esteemed, his benevolence may be allowed to overpower his modesty, and he may commend himself without deserving the imputation of vanity. We claim the same indulgence in venturing, by your means, to recommend ourselves to notice; to court attention by displaying our excellence; to complain of undeserved neglect; and to offer with great sincerity, our best present and future services. When man, by his transgression, had offended his Creator, and had thus dashed the cup of life with bitterness, we were given, as the choicest gifts of God to his fallen creatures, to solace the unhappy offender under that load of woe, which, but for our aid, would have been insupportable. Patience taught him cheerful submission to a less penalty, when a greater was incurred; and Hope, smiling, pointed to the dawn of a brighter day.

We have now been in the world nearly six thousand years; and through the whole of this period, it has been our delight to benefit the human race: nor have our endeavors been wholly without success. Many a wanderer supported by Patience, and enlivened by Hope, has toiled cheerfully through this otherwise dreary wilderness; singing the praises of that goodness which gave him such companions in his way. Often have we hushed the murmurs of impatience, wiped away the tear of sorrow, soothed and supported the sinking mind, and gilded the closing days of the servant of God with celestial radiance: in short, such is our value, that the Son of God, and those who wrote by the direction of his spirit, have united in displaying our usefulness, and in recommending us to universal regard. He can boast of having sustained frail and feeble man under the weight of disease; and enabled him to exult in the immediate prospect of a painful dissolution. We have transformed the gloomy recesses of a prison into a paradise; and have animated the martyr to suffer joyfully in the cause of his Lord, by directing his view to those bright prospects which stretched before him into immortality.

But though we have been thus extensively useful, and though He, in whom are hid all the treasures of wisdom and knowledge, has recommended us to man both by his precepts and example; yet, by great numbers, we have been neglected and despised. Of these, some have risen in rebellion against Providence; and, refusing to submit to the golden sceptre of mercy, have been dashed in pieces by the iron rod of avenging justice. Others, equally foolish, have resigned themselves to the tyranny of despair: these, in vain endeavors to escape misery, have often cut short their days with impious hands, and rushed uncalled and unprepared, into the awful presence of the righteous Judge.

One of us, indeed, cannot complain of such universal neglect as the other. Many have courted the consolations of Hope, who despised Patience as a mean resource, unworthy of their dignity. But we embrace this opportunity of declaring, that we are permanently useful only when united. Those who treat patience with that respect to which she is entitled, both by benevolence and usefulness; may depend on being cheered through life by the smiles of Hope. But we cannot forbear to repeat, that all those, by whom Patience is neglected and scorned, will find themselves finally forsaken by Hope, and resigned to the dreadful grasp of eternal death.

If these representations serve, in any measure, to promote the true interests of the sons of Adam, it will give pleasure to

Their most faithful friends,

HOPE AND PATIENCE.

## REVIVALS.

The Biblical Recorder informs us that an interesting revival in Wilkes County, North Carolina, has resulted from a Baptist Camp-Meeting, and the influence of Sabbath School instruction. Sixty or seventy have been already baptized, and the work continues. The revival is exerting a happy influence on the interests of benevolent institutions.—*American Baptist.*

Elder S. Williams writes to the American Baptist, that in Pittsburg, the Baptists have been blessed with some revival. On the first Lord's day in January, the ice then one foot thick, was removed, and 12 persons were baptized; on the second Lord's day, 12 more; on the third, 5 more; and on the fourth, 2 more.

J. Beaman, writes from Lagrange, Ohio, that a blessing had been poured upon the people. A meeting of nine days had been held, many had been turned to the Lord, 15 baptized, and the work still progressing.

Warren, R. I. is also favored with a work of the Holy Spirit.

A Baptist brother writes from Missouri, "We shall dedicate our new brick meeting house, 45 by 25 feet, on the first Sabbath of March. Many of the people are French and Irish, most of whom are Roman Catholics; a accession of near forty has taken place, 13 of whom have joined the Baptists, and one is a licensed preacher." [This is the only effectual way to arrest the corruptions of Popery: pray fervently, and labor affectionately for their conversion to God. They can be converted, for God is able and willing to do the work.—Ed. Sec.]

REVIVAL IN BLADENSBURG, MD.—We have been favored by a gentleman from this city with the perusal of a letter from a friend in Bladensburg, giving a brief

account of a powerful work of the Spirit in that place. The letter is dated February 24th. A protracted meeting was then in progress. The work is described as extensive, sending its influence to almost every family in the village. "Almost the whole village," the writer states, "had been excited; many were seeking the salvation of their souls. Not was it confined to the village, but extended to the neighborhood around.—*Southern Religious Telegraph.*

Elder Swan, in the N. Y. Baptist Register, gives further information of the good work of God in Norwich, as the fruit of which 45 had been baptized. In relation to this ordinance, Elder Swan remarks,—

"I have long felt that baptism should be preached in our protracted meetings, and for some time have practiced accordingly. I am aware that those who have the master power of extracting baptism from circumcision do not approve of this course. A coming at baptism around by Abraham, requires a longer process than 'repent and be baptized,' as used by Peter. This plan of operations shakes the territory of non-essentialists and modes. Those who are willing to engrave non-essential on the law of baptism, and adorn it with modes, may have the privilege of answering it at the judgment."

Brother Witt, of Lyander, writes us, as the result of a meeting of days in that place, that he had baptized 47, and the harvest was not yet past. At Phenixville, also, a small village on the Oswego river, a meeting of days has been held, with great blessings to the inhabitants, who before were remarkable for a diabolical of religion. The commencement of the meeting was only attended by a few, but the assemblies became large, and the work became powerful, and converts were multiplied. "The question arose, as to converts? Some scruples of conscience arose in the minds of some who had been sprinkled in infancy, but brother Ostrander, a Congregationalist minister, was present, advised them all to be baptized by immersion, and all scruples of conscience would be forever gone; and 57 families and the temple of the Saviour by being baptized, before the meeting closed." On the 14th day of the meeting, a church of 41 members was organized. Their number is 53. Brothers Knapp, Witt, Ostrander, Warner, and Griffith, officiated on the occasion. The whole number baptized is 71.

H. Safford, also gives a very pleasing account of a second visit he had made to Bredalbana, Upper Canada, and a glorious work of grace in that place and vicinity. His letter contains too many affecting and heart stirring facts to be withheld from our readers. What will our aged females say to walking 40 miles to attend a protracted meeting? Yes, what will men say to going 30 miles for this purpose? We have witnessed personally something like this in Upper Canada, where a number of men and women said at the close of a single week day lecture, they had walked 18 miles, and crossed one river in canoes to hear a sermon. What pious heart would not burn when preaching the Gospel to such famishing children of God? We must stop, however, for these remarks were elicited by the enkindling of those feelings of by-gone days, which the reading of brother Safford's letter could not fail to stir up.

Hear what he says:

FORT COVINGTON, Feb. 20, 1835.

DEAR BROTHER,

I have just returned from a second visit to Bredalbana, Upper Canada. The work of the Lord is still progressing in that vicinity: nearly all that were left under conviction at the last meeting, I found rejoicing in the truth, and numbers of them had become connected with the church. The second meeting was nearly as interesting as the first, and more numerously attended. Great anxiety was expressed, by our brethren and sisters in the vicinity, to be present, and I believe nearly all of them were. Several aged persons, residing at a distance of from thirty to forty miles, started on foot, having determined to walk the whole distance, unless Providence should afford them some means of conveyance on the way. It was truly affecting to witness their fixed attention and breathless anxiety, as the work of the Lord moved on: "O," said they, "that we could see it thus in the dark places where we reside!" Several impatient persons also came from a distance, being attracted merely by the novelty of the scene; and to the praise of God be it spoken, that all, or nearly all, of them were more or less affected, and several I trust, experienced that change which is unto life. One man came about thirty miles: while there, he had the misfortune to lose one of his horses; and while we were expecting to hear him curse the day he came, we had the pleasure of hearing him bless God that his loss had been infinite gain. "Though I have lost my horse, I have found the Saviour, in whom I now trust for everlasting salvation."

Since the commencement of the revival, between 70 and 80 have connected with the church; some nearly every family, and some entire families. Many interesting and striking instances, in proof that God still hears and answers special prayer, were related, inasmuch that it really seemed that primitive times had returned. With very few exceptions, all the children in the neighborhood, from five to fourteen years of age, were deeply impressed. I was permitted, in company with brother Gilmore, to address a group of nearly one hundred of them, in a simple, childlike manner. Their hearts were so full that the bare mention of the name of a crucified Saviour caused numbers of them to weep aloud: quite a number have given satisfactory evidence of a change of heart, and several have been added to the church; and I am of opinion that a whole neighborhood has been so generally affected—where the child of five years, to the man of fourscore, are inspiring forth the praises of Jesus. The change has been astonishing! At the close of the last meeting I requested all to arise who had obtained a hope in the Saviour since the revival commenced; and it was presumed about two thirds of a whole assembly, amounting to nearly two hundred, arose. About thirty, also, were still left under deep impressions—some of them acknowledging themselves the chief of sinners.

A work, also, has broken out at Chatham, on the north side of the Ottawa river, about thirty miles from Bredalbana and fifty from Montreal. There is a church of fourteen or fifteen members in the place; they are, however, much divided among themselves, and even warring through difficulties. They sent to brothers Gilmore and Frazer to visit them. They commenced a meeting under very discouraging circumstances; the people were much given to vain amusements, dancing, song-singing, &c.; but the Lord was there, crowning his Gospel with success, and burned them. A number of the converts, and some that were yet inquiring what they should do, were at Bredalbana. I saw them, conversed with them, and am satisfied that both convictions and conversions were genuine.

Permit me here to relate an incident that will lead to the discovery of the secret why the Lord was pleased to pour out his Spirit on that place. One of the younger members of the church had been in the habit of being absent from home for several nights: the parents supposed he had lodged at a certain neighbor's. One morning, just at day break, he entered the house: the mother, feeling some anxiety about her son, inquired at the neighbors, and, to her astonishment, learned that he had not been there at all. She then examined him, and found that instead of his usual rest, he had been spending whole nights in agonizing with God to revive his people, and pour out his Spirit



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The happy effects were soon realized in the salvation of many souls; and the work is still progressing. Finally, from what I know of Canada, I have them very much in my heart; I am much affected with God's willingness to bless them, and still request for them an interest in the prayers of all the churches. Never did any people more need one, and set in order the things of the kingdom; for they are greatly divided among themselves, and a great want of union exists, both in faith and practice. As God is now blessing them, and churches are being established, it is vastly important that they are built according to the true pattern. I do, therefore, earnestly recommend that people to the favorable notice of the State Convention and the Home Mission Society.

H. SAFFORD.  
Yours, as ever,

Elder B. N. Leech writes from Middlebury, Genesee County, N. Y. that a blessing had fallen upon souls in that place, and 17 had been baptized. More were ready.

In Kingsbury, says H. F. Baldwin, a good work was begun; 12 had received baptism. In Fort Ann, 28 had also been planted with Christ. If we estimate nearly correct, the Register of last week contains accounts of the baptism of about 3.0 converts.

## CHRISTIAN SECRETARY.

HARTFORD, MARCH 21, 1835.

A DIVINE RECIPE. "Seekest thou great things for thyself, seek them not." Jer. xlv. 5. Many nostrums are offered to the public by men of pretended medical skill, which they declare possess the power to cure a great variety of diseases, and often too, those maladies which are in their nature directly opposed one to the other, and upon both of which the same remedy cannot operate favorably, or even safely at the same time. The more such nostrums are extolled by their inventors, aided by the testimony of some few who suppose themselves to have been benefited by their use, the more are diseased ones engaged to obtain and apply them, even at the sacrifice of their all, and at the risk of being killed instead of cured.

At the head of this article is placed a recipe of divine prescription, and infallible in its healing as well as preventive qualities, for one of the most afflictive diseases known to man—ambition. We pay no attention to these remarks to the occasion of this divine injunction; it is sufficient that it was intended to quiet the apprehensions of a good man, in present and prospective difficulties; and contains instructions of universal application, so far as man and what pertains exclusively to him are concerned. If it be applied to an individual, it imposes a restraint which at once sets him free. Contemplate for one moment this apparent contradiction. Here is a man entering upon his course of life under the solemnities of a Christian profession. By profession he is a man of God; and as such, has pledged his time, mental and physical powers, his affections, his zeal, his passions, all, all to God and his service—to Christ and his cross—to the church and her interests. But he is surrounded by men of the world, of equal or superior age, who with no better natural abilities than himself, are accumulating property, adding house to house, land to land, ship to ship, wealth to wealth, honor to honor. The Christian is, by the deceitfulness of these things, and his natural propensities, allured to engage in the same course of life; and what is still worse, brings himself to believe some or all the above named objects are indispensable, either to his reputation, or comfort, or both. The consequence is, his Christian profession is imperceptibly lost sight of or forgotten; his joys have fled; his prayers have ceased; religion is scandalized by his life; and his example is carrying down with him the whole circle in which he moves. The cause of all this is, the poor votary of earth is en- lured. He can call no time his own, either for devotion, or benevolent action—and for these purposes he has a little heart at time or treasure. He is seeking great things for himself, and is in bondage.

Now let this man bring home to his heart the prohibition of his Maker, and seek not for himself great things; and his malady is cured—the slave is free—a recurrence of the evil is prevented. His views of the importance of worldly objects are corrected; and in consequence of seeking not great things for himself, he has ample time for all the purposes of devotional and practical religion. The mental anxiety with which he was distracted has ceased, and being freed from these, he returns to the church in all her solemn convocations as a delightful abode; and to the office of her sacred devotions, as soul-satisfying employments.

Had he applied the prescription of his Maker, when first he felt the malady of worldly mindedness commencing its ravages upon his religious feelings, the prevalence of the disease would have been prevented; which is in all cases, better than the most wonderful cure; for as in the body so in the mind, the constitution is by the prevention of disease, preserved unimpaired.

A further consideration of this important direction of our Maker, in its application to churches, and ministers of the Gospel, is necessarily deferred till a future day.

TO CORRESPONDENTS.—We have received a communication on the subject of the authority of the church to prescribe in her covenants, moral duties for the observance of her members. We have always considered this practice as a municipal regulation which a church may or may not adopt, as is thought expedient. We have never known a church embody in her covenant, moral duties which were not enjoined, either in name or principle, by the word of God. And as no probable good will result from publicly agitating the subject, we hope the writer will excuse us the indefinite postponement of his inquiries.

Priscilla, on the subject of Ministerial Courtesy in given cases, we conceive it best to dispose of in a similar manner. It treats of a subject which we feel reluctant to bring before the public. Ministers ought to be so far under the influence of brotherly love and good sense, as not to violate each other's feelings, and destroy a pastor's influence, by officiously administering within the precincts of another, those ordinances which are peculiarly the privilege of the resident pastor. As we have already done with another subject, we refer this to the decision of ministerial

conferences; and where these fail, the "social independence" of Churches, (which Lorenzo Dow once rightly pronounced a solecism) comes opportunely to their aid.

CONCERT.—The Concert at the Baptist Church, on Wednesday evening last, was fully attended. Both the selection and performance of the music was said by connoisseurs, to exceed any thing of the kind before exhibited by the Choir. To say more were superfluous. A rich specimen of what was sung is contained in the following solo, performed to admiration by Mr. Wade:—

### 'TIS TO THE EAST THE HEBREW BENDS.

'Tis to the east the Hebrew bends,  
When morn unveils its brow,  
And when the evening rite ascends,  
The east receives his vow.  
Dear to the exile is the soil  
That rears Jehovah's vine;  
Dear to the wretched heir of toil,  
Thy memory, Palestine.

'Tis to the east the Hebrew turns,  
The clime to prescience dear;  
When kindling recollection burns,  
When memory claims the tear.  
Land of the patriarch he recalls,  
The days of promise, when  
The timbrel rang along the halls,  
And God communed with men.

Where Babel wept Judea's wrongs,  
The banished Hebrew sighs;  
Where Zion swelled his holy songs,  
His tribute seems to rise;  
And hope still wings his thought afar,  
It tells to those that roam,  
That he who rode the cloudy car,  
Will guide his people home.

We have received an appropriate address on the birth of Washington, delivered at the request of the young men of Plymouth, Mass., on the evening of Feb. 22, 1835, by Rev. Elisha Cushman, A. M., pastor of the Baptist Church in that town. It is not only well written, but got up in a style in all respects worthy its subject.

A copy of the Proceedings of the General Convention of Western Baptists at Cincinnati, in November, is received. This is an important document in many respects. The objects embraced by the Convention are great in themselves; and the ability with which they are discussed in the reports of the committees to which they were referred, does honor to both, committees and the Convention.

We are also obliged to some friend for a copy of Mr. Colesworth's address delivered March 4th in the Abyssinian church in Portland, Me before the people of color. It is a sensible production, and it is hoped may have a salutary influence upon those for whose benefit it was delivered. It affords pleasure to witness such efforts to improve the morals and minds of this class of our population.

The National Preacher for February contains two good discourses. One on the "Disastrous effects of little sins in Christians," Text, Eccles. x. 1. The other on "The wise reckoning of time,"—a new year's sermon,—Text, Ps. xc. 12. Both by the Rev. D. L. Carroll.

A Baptist Education Society was formed in Indiana, on the 14th of January. Subscriptions are issued for the endowment of a Manual Labor Institution, to which we wish the desired success.

The Rev. Joseph Hodges has received an appointment from the Am. S. S. Union, as their agent to labor among the Baptist churches in New Hampshire, for the year ensuing. Bro. H. has been laboring nearly a year past with the Baptist church in Brunswick, Me.

### ERROR CORRECTED.

Dr. E. Skinner, (a physician, and member of a Baptist church, but not a minister,) who recently went from Connecticut to Liberia, has been appointed governor of the colony, in place of Rev. Mr. Pinney, who has resigned in order to pursue his missionary labors.—Cross and Bap. Jour.

You are mistaken brother Stevens. Dr. Skinner has for many years been an ordained minister and pastor of a Baptist Church in Connecticut, and at the same time a skilful and successful practitioner of physic. He is an able and argumentative preacher, of sound doctrinal sentiments, and fervent piety. To these qualities are added a discriminating judgment, decision in action, and a real business tact and talent. He is the right man for Africa. Being well acquainted with the Dr., we think the Colonization Society has acted wisely in appointing him governor.—Ed. C. Sec.

### BAPTIST ADVOCATE.

Amongst the flood of religious periodicals which are now issued from the press, many are found of which little can be said in favor of their usefulness to the saint or others; while it may be said of a part, that their influence is decidedly hostile to the best interests of man. Others again are of such a character as to deserve great praise and great patronage. The excellence of a periodical is increased by its adaptedness to accomplish a specific and good object; and the more perfect its adaptation to such object, other things being equal, the more deserving is a publication; and its claims are proportionately heightened by the importance of the object to be accomplished.—These considerations all centre in our views of a publication bearing the title placed at the head of this article, the first number of which has just reached us. The number before us is filled with ably written articles, on well chosen doctrinal and practical subjects. It is also enriched with such a variety as to sustain its attraction to the last. In short, (admitting this to be no more than a fair specimen,) we believe it to be precisely such a work as is eminently calculated to meet the wants of Western Baptists—to throw light upon their minds and thus elevate the standard of piety—harmonize their faith and practice, and by a concentration of their strength, enable them to exert a powerful and happy influence in favor of gospel truth. Nor do we think it less calculated to confer the same benefits upon Eastern Baptists. We therefore welcome the existence of the Baptist Advocate, and wish

it a circulation as extensive as its merits should not fail to secure.

For further particulars, reference may be had to the following extract from the

### PROSPECTUS.

The object of this publication, as its name imports, will be to advocate the doctrines, principles, duties and ordinances of the gospel, as held by sound Baptists, in distinction from the multiplied erroneous sentiments and practices in religion which are propagated.

An explicit and definite avowal of our intended course is here deemed proper. We shall maintain that the Holy Scriptures are the sole rule of faith, and an unerring guide in practice; that it is expedient for good order in the churches, and the information of those who are without, that each church express the views of its members on fundamental principles in the form of a summary, or articles; but that no society or body of men has a right to alter, enlarge, abridge, or annul the laws and ordinances of the kingdom of Christ.

In accordance with the sentiments of Baptists, we shall fearlessly advocate, as scriptural truth, man's entire depravity by nature, his unceasing accountability to God, his Creator and Lawgiver, so as to be left without excuse for sin and unbelief; his utter inability to save himself without an almighty and all-sufficient Mediator and Saviour, who is eternally and essentially God, but who was manifested in the flesh, and died the just for the unjust, that he might bring us to God; the doctrine of the divine purposes; the sovereign and unremitted grace of God in salvation; the efficacious work of the Holy Spirit in effectual calling, or a change of heart, in administering consolation and good hope through grace to the penitent and contrite soul, and in dwelling in the believer as his sanctifier and comforter; justification by faith through the imputed righteousness of Christ; the nature and necessity of Christian experience, and the necessity of living near to God in practical religion; the gospel privileges of the believer from his union to Christ; the perseverance of the saints, and the fullness of the divine promises to supply all their wants; the importance, use and connection of the Holy Scriptures, a preached gospel, and other appropriate means, in the great plan of salvation; with such other principles as are believed and maintained by orthodox Baptists.

Church government and discipline, according to New Testament principles, the design, use and mode of baptism, the propriety of strict communion, the scriptural call, qualifications, and work of the ministry, are likewise among the subjects which will receive attention.

It is not intended to discuss these subjects in the order here exhibited; our object in this prospectus is merely to state the leading principles which we intend to advocate.

In maintaining and inculcating the principles above sketched, it will be our aim to guard them against Campbellism and the various other dangerous and delusive errors which prevail, and have been making serious havoc in the western states. While we cannot consent to sacrifice a particle of truth for the love and fellowship of any one, we intend that our bearing towards all Christians, who hold the Head, and maintaining the vital principles of religion, shall be kind and christian like.

The general bearing and tendency of the ADVOCATE will be to unite—not to divide—all God's children, who love the truth, and who will keep the ordinances blameless.

A brief explanation of some passages of Scripture will occasionally be given. Notices of valuable standard books, such as are deemed worthy a general circulation, will also form one department of the Advocate.

For the benefit of those who take no religious newspaper, it is intended to devote six or eight pages of each number to a summary of revival and other religious intelligence, together with a few miscellaneous items of an interesting character.

The work will be issued monthly,—as early as the first day of each month, after two or three numbers. Each number will form a pamphlet, containing 24 super-royal octavo pages in double columns.

The Advocate will be conducted by J. Stevens, Editor; S. W. Lynd, Cincinnati; J. M. Peck, Rock Spring, (Ill.); J. S. Wilson, Louisville, J. L. Holman, Aurora, (La.); R. T. Dillard, Lexington, (Ky.); and R. P. C. Howell, Nashville, (Tenn.) Assistant Editors.

Arrangements are making further to obtain the aid of some of the best biblical scholars and most capable writers in the denomination in furnishing articles for insertion.

Terms. One dollar (per copy) a year. Six copies for five dollars. Payment always in advance.

Communications and orders, with remittances, post paid, (unless containing three or more names of subscribers, with the amount of their subscription,) to be addressed, "BAPTIST ADVOCATE, Cincinnati, Ohio."

Additional extracts from the letter mentioned last week as coming from brother and sister Jones, at Siam.

BANKOK, MAY, 31st, 1834.

My Dear Sir,  
Having been seriously indisposed by a lingering nervous fever for 15 or 20 days, during which my strength was greatly exhausted,—I deemed it important to try the effect of a change of air, such a change seemed equally necessary for our little girl, who had been gradually declining for two months. Accordingly, on the 19th inst. I availed myself of the departure of the Engrail Ship, a small Chinese Junk, and, with my wife and child, and a few friends, we sailed for Siam. We had, during our stay shown us much kindness, and, richly endowed, Wats, and in the lower part of the river several long and beautifully white-washed forts. They certainly present an imposing appearance, but I am told they are so miserably constructed, and defended that a single European or American sloop of War, might easily batter and pass the whole in a single day. The Meinam has numerous mouths, at of which the Siamese have recently constructed similar forts as a defence against the Cochinchinese.

My fellow passengers were 4 Catholic priests, the Bishop of Cochinchina and one of his priests, who were expelled from Cochinchina, fled hither for safety, another who came to Siam about 3 years ago, revisiting Singapore on account of ill health, and a 4th who came up in the same vessel 3 or 4 months ago with a design of getting into Cochinchina,—all Frenchmen.

The one who has laboured in Siam will return if his health is restored. What the others will do, now an end is put to their labors in Cochinchina, I cannot tell. They take with them, however, 10 or 12 Cochinchina young men to educate at the Catholic Seminary, Penang.

Having spent 10 days on board the Junkynde, I set out on our little trip by a small Chinese Junk, my own health much improved, but I fear with little permanent benefit to the child, and after an absence of 12 days, was permitted to reach my family again, and find that Mrs. Jones had been mercifully protected, though alone amidst the most debased of heathen, in a country uninhabited by a single American or European. "What shall I render unto the Lord for all his benefits?" "Bless the Lord, Oh my soul!"

June 2nd. Our little girl, who has already been the object of a thousand anxieties, has for two or three days been rapidly sinking, and we fear is soon to be removed from us. We endeavor to comfort ourselves with the consideration that she is in infinitely wise hands, and try to leave her therefore with perfect acquiescence to the will of Him who does all things well. Still, nature struggles hard, and seems unwilling to

loosen its grasp of what reason and religion teach us is not our own. If God's dealings with us only serve to wean us more from earth, and bind us closer to Jesus and his service, we cannot, we will not repine.

Aug. 24th. Only 4 days after I penned the preceding paragraph, the spirit of our darling child forsook its earthly tenement, and rose, we trust, to a happier world; her body rests beside her infant brother. Our hearts are wrung with intense anguish, which time but increases; but we would not murmur. We have another inducement to keep our thoughts above, where we hope, through divine mercy, eventually, not only to join our children, but all the ransomed of the Lord.

Vessels seldom arrive here except in June or July. Sept. 9th. Our own health, at present, is as good as usual; the state of our labours, &c. you will learn from other sources. With earnest prayers for a blessing on yourself, and family, and affectionate regard to all my church acquaintance around you,  
I am, most truly yours,  
J. TAYLOR JONES.

The article headed *Columbian College*, which will be found on another page, will need no apology for its insertion. Though somewhat lengthy and particular, we believe it will be read with interest by very many, both on account of the important institution of which it treats, and also the remarks on the publications named, and all coming from the pen of our laborious and respected brother, Eld. Luther Rice, who has, from youth, devoted his powers, both mental and physical, to the cause of religion and literature, in which service his head has become hoary with age. *Columbian college* has been, and is yet an object of labor, prayer, and solicitude, being founded by Baptists, and by them sustained. Its location adds importance to the institution.

Gov. Badger, of New Hampshire, has appointed Thursday, April 2d, to be observed as a day of Fasting, Humiliation, and Prayer, in that State.

*Rail-road Riot.*—Some Dutch laborers on the Baltimore and Washington railroad, determined to have higher wages, or fight the contractors. A part of the Dutchmen refused to fight the contractors, and were attacked by their countrymen. Guns and other deadly weapons were used, and many were wounded. Twelve rioters were arrested and committed to jail by the Marshall and his assistants.

Josh H. Hubbard, Esq., is appointed Post Master at Wintonbury, in the room of Jeduthun Bamsted, removed.

### General Intelligence.

#### Foreign.

From the N. Y. Observer.  
The London Courier says that the majority of reformers over Tories, in the new House of Commons, is 167. The whole returns are now received, except one Member for Ross and Cromartyshire, and one Member for Orkney.

#### GREAT BRITAIN.

The Liverpool Courier of January 28th, says: "From some articles that have appeared in the London papers, we learn that the attention of Ministers is already occupied in the preparation of a large and comprehensive plan of church reform. So far as we can gather the particulars of the intended measure, they appear to be, the removal of pluralities and non-residence; a more equitable distribution of income and labour; and the extension of the means of religious instruction through the medium of the Established Church. Upon each of these heads the plan proposed to effect alterations and improvements which must satisfy every reasonable reformer, and will only excite the envy of those whose aim is not to amend but destroy, and who, because it is through the evils of the system that they work, must of course distort every measure of safe and practical reform just in proportion as it is likely to answer its end."

#### BRAZIL.

*Insurance in Pernambuco.*  
By an arrival at Philadelphia on Saturday, in 22 days from Pernambuco, intelligence is received that an insurance broke out in January, which rendered an appeal to arms by the authorities absolutely necessary. The papers are filled with military orders and reports to the Governor and proclamations. The object of the insurance is rather provincial than national. One concludes with the flourish—Viva Senior Don Pedro 2d, Constitutional Emperor—Viva Reform—Viva the Provincial Assembly. Another adds to the name of the Young Emperor—a Viva for "Religion and Liberty."

The latest accounts from Para, it may be remembered, mentioned a similar occurrence in that province.

AN ARREST.—Col. Swift, the Mayor of Philadelphia, has succeeded in arresting one of the most skilful counterfeiters in the United States, if not the very chief of the craft. He has also secured all the implements of the culprit's labor; the steel dies, presses, stamps, perfected plates, and every thing connected with the art and mystery of counterfeiting. We are not permitted as yet to give the name and all the minute particulars of this arrest, but we feel well convinced, that when the transaction is submitted to the public, the highest praise will be awarded to the mayor, for his indefatigable exertions to bring to justice so accomplished a villain. He has resided for some months in the lower part of Philadelphia, and has during the whole period been engaged in preparing a plate with the object of engraving notes of the denomination of ten dollars on the Bank of the United States. The mayor was aware of his movements, and watched him narrowly, determined to arrest him the moment he was in possession of sufficient testimony to convict him. The offender succeeded in perfecting the plate, printed off about one hundred notes, and had paper in readiness for an immense sum of his description of money, when he was arrested and imprisoned.

The plate is now in possession of the Mayor. It is a master piece of engraving, a perfect representation of the genuine plate, like it as well in beauties as in blemishes. The notes that have been printed from it, have been submitted to some of our brokers, and are acknowledged to be fully equal to the genuine note in all respects. Indeed it is impossible to distinguish between the genuine and the forged, and we have the testimony of the publisher of the Counterfeit Detector to the effect, that the counterfeit alluded to is decidedly the most masterly that ever came under his notice. The Banking Institutions of the United States are under obligations to Col. Swift for the arrest of this villain, that they never will be able to repay.—*Philad. Inq.*

#### MARRIED.

In this city, by Rev. M. H. Smith, Mr. W. V. Goodale, to Miss L. A. Rudge.  
At New Boston, Mass., M. Sherman Goodwin, of this town, to Miss Lorana Pratt, of the former place.

#### DIED.

In this city, March 18th, Sarah Davis, aged 1 year, only child of Philo A. Goodwin, Esq.

In this city Miss Botsey Spencer, aged 33.  
At Tolland, Widow Dorothy Aborn, aged 74.  
At Chatham, Mr. Daniel Ackley, aged 35.  
At Montville, Mr. Samuel Ackley, aged 90.  
At Litchfield, on the 7th inst., the Hon. Benjamin Tallmadge, aged 81.  
At East Windsor, Mr. John Roe, late of New York, aged 66.  
At Monson, Ms., on the 10th inst. Dea. Joseph Burnsted, aged 89.  
At Colebrook, March 1st, Mary Ann, daughter of Daniel and Susan De Wolf, aged 4 years. Also, on the 12th, Eliza Rebecca, daughter of Abraham and Sophronia Chamberlin, aged 3 years and 8 months. Mary Ann, and Eliza Rebecca, were cousins, and both died of the scarlet fever after a few hours sickness. Suddenly were the expectations of fond parents cut off by the stroke of death—tho' in whom they delighted, are called to Him, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

### NOTICES.

#### Polemic Society.

THE Society will meet on Tuesday evening next, at 7 o'clock, precisely, at the room of Mr. LUTHER TERRY, in Asylum street.  
Hartford, March 21, 1835.

AN adjourned meeting of the Board of Trustees of the Connecticut Literary Institution, will be held in Suffield, on Wednesday, April 1st, at 10 o'clock, A. M. As business of great importance will come before the Board, it is hoped every member will be present.

The Trustees have determined to establish Commons in the Institutions, as soon as possible, and they will hold themselves in readiness at the above mentioned meeting, to receive proposals from gentlemen wishing to take the stewardship.

For the information of such gentlemen—we state that the farm connected with the Institution, contains 16 acres of first rate land, in a state of high cultivation, with an excellent orchard, a dwelling house, barn, and other out-houses. A part of the dwelling house is occupied by the Principal, the other part will be occupied by the Steward. The building of the Institution will furnish necessary lodging rooms for the students.

The Trustees wish the steward to take the farm, keep it in its present state of cultivation and make the most of it for his own benefit, and agree to board at a given price per week. They intend also to make an arrangement with the steward, for labour for those of the students who wish to labor upon land.

It is expected the Committee on manual labour will report at this meeting.

GEORGE PHIPPEN, Sec'y.

The next meeting (which is the annual meeting) of the Tolland County Temperance Society is to be held at North Coventry, the 2d Tuesday in April next, at 1 o'clock, P. M.  
CHARLES NICHOLS, Sec'y.  
Gilead, March 11, 1835.

The New London Ministerial Conference will meet at the Baptist Conference Room in Norwich City, on the fourth Tuesday in March, at 1 o'clock, P. M. Sermon in the evening by Br. J. S. Anderson. Subjects given out are,

What scriptural reason can be assigned why Baptist Churches should not admit to communion at their own places, baptized believers of other denominations, if they are satisfied that they sustain a good christian character? Brn. Meach and Tilden.

How shall a brother know that he is called to preach the Gospel? and how shall the church determine? Br. Baker.

By which mode of labor will a minister be likely to effect the greatest amount of good to the church and the world, by stated local preaching, or otherwise? Br. J. Miner.

What are the effects of Adam's transgression on the natural and moral condition of infants? Br. Tilden and Br. Malory.

Is there any cause of alarm in relation to the liberties of our country, arising from the influence of Popery, which calls for the attention and efforts of ministers of the Gospel? Br. Anderson.

On the best means of promoting the prosperity of Sabbath Schools within the bounds of this conference. Br. Shailer.

What are the evils resulting from the neglect of family prayer? Br. Ankley.

An exegesis on Heb. iv. 15, last clause. Br. Hough.

What are the gospel terms of church communion? Br. I. R. Steward. What are the best means for promoting revivals within the limits of this conference? Br. Bestor.

Has a brother a right to go out to preach without the approbation of the church to which he belongs? Br. Denison.

A. GATES, Sec'y.

### DOCT. G. O. SUMNER,

#### Physician & Surgeon,

OFFERS his services to the citizens of Hartford, in all the branches of his profession.

He has credentials— which he believes are deemed satisfactory by those who have examined them, and having had ten years experience in the practice of his profession, he hopes, by diligent and faithful attention to his business, to merit and receive a share of the public patronage.

Office at Mr. WILLIAM STRONG'S, Bridge street.

March 21. eowif 10

### TO LET.

A Convenient Tenement in Asylum street—possession had the first of April.

J. W. DIMOCK.

Hartford, March 14. 2

### NOTICE.

SIX months are limited and allowed by the Hon. Court of Probate for the District of Tolland, for the creditors of the estate of ISAAC GLAZIER, late of Wiltinton, deceased, to exhibit their claims against said estate to the subscribers.



## POETRY.

[For the Secretary.]  
STANZAS.

The winter's receding the clouds disappear,  
The Spring is returning to bless the new year;  
When nature, rejoicing, shall burst forth in praise,  
To creative Goodness, to "the Ancient of Days."

Shall the Christian alone, then, in coldness be found?  
In the ice-chains of winter forever be bound?  
The conference still witness, and circle of prayer,  
The barren sterility, so long reigning there?

Forbid, king of Glory—in mercy arise,  
Let the beams of thy righteousness break thro' our skies,  
To revive and invigorate our cold love and zeal;  
Make us active, and humble, but O make us feel.

Make us feel for the heathen, whose sad piercing cry  
Has reached the God of Sabbath on high,  
Make us feel for our neighbors, our kindred, and, yes,  
Make us feel for ourselves, stumbling-blocks in their way.

Make us feel for all people, as Jesus has felt,  
When in yonder Gethsemane's garden he knelt,  
When he prayed on the cross—Make us largely to share  
His spirit of love, and His spirit of prayer.

May we work while the day of probation is ours,  
And pray for the Spirit in more copious showers,  
And live more consistent,—and a thank offering bring  
To the God of redemption—the God of the Spring.

Let the sabbath school witness our zeal and our care,  
There the hearts of the children in spring-time prepare,  
For Jehovah in kindness his people has told,  
That his seed shall spring up, and yield many a fold.

JUSTITIA.

Hartford, March, 1835.

From the Southern Baptist.

## COLUMBIAN COLLEGE, D. C.

There are two sessions in the College Year; a winter session, commencing the first Wednesday of November, and terminating the first Wednesday of May; the Summer, the first Wednesday of July, and ending the first Wednesday of October, when the Annual Commencement for conferring Degrees, &c. is held. After the Summer Session there is a Vacation of one month; after the Winter Session, one of two months, May and June. This arrangement gives Students the advantage of spending the sickly season on College Hill—a spot not surpassed in healthfulness by any in the Union.

## COURSE OF STUDIES, TEXT-BOOKS, &amp;c.

## REQUIREMENTS FOR ADMISSION.

The candidate must be well acquainted with English Grammar, Arithmetic, Modern Geography, the Grammar of the Latin and Greek languages, be able to translate correctly and with facility, Caesar's Commentaries, Virgil, Sallust, Cicero's Select Orations, the Gospels and Jacob's Greek Reader; and, for an advanced standing, he must be well versed in the preceding studies of the class to which he wishes to be admitted. He must also bring satisfactory credentials of a good moral character. Where the Text-Books mentioned have not been used, the Candidate must have studied works which the faculty deem an equivalent.

## FRESHMAN CLASS.

The Latin and Greek Languages: Grammars; Latin, Zumpt's; Greek, Valpy's, (Anthon's edition) or Robinson's Butmann; Text-Books: Folsom's Livy; Selections from Ovid commenced; Xenophon's Anabasis; Homer's Odyssey, First 12 Books commenced; Latin and Greek Composition; Written Translations into English.

Mathematics: Arithmetic, reviewed Lacroix's; Euler's Algebra in the Cambridge Course.

## SOPHOMORE CLASS.

Languages and Literature of the Greeks and Romans: Ovid finished; Horace's Satires and Odes; Homer's Odyssey, 12 Books finished; Greek and Roman Antiquities; History and Geography; Written Translations.

Mathematics: Legendre's Geometry, and Lacroix's Algebra.

History, &c.: Tytler's General History; History of the United States; Whately's Rhetoric commenced; Paley's Natural Theology; and Smellie's Philosophy of Natural History; Webster's edition.

## JUNIOR CLASS.

Greek and Roman Literature: Eschines and Demosthenes De Corona; Euripides Alceste, or Medea; Sophocles' Edipus Rex; Homer's Iliad, first 6 books commenced; Tacitus' History, Germany and Agricola; Plautus Captivi; Horace's Epistles; Selections from Juvenal.

Mathematics and Natural Philosophy: Plane and Spherical Trigonometry; and the Application of Algebra to Geometry, particularly to Conic Sections. Mensuration of Heights and Distances, Navigation, Surveying, Levelling, and Nautical Astronomy; Cambridge Course. Olmsted's Mechanics and Hydrostatics.

Intellectual and Moral Studies: Hedge's or Whately's Logic; Paley's Moral Philosophy in part; Abercrombie on the Intellectual Powers; Alexander's Evidences of Christianity; Whately's Rhetoric, finished.

## SENIOR CLASS.

Literature and Philosophy of the Greeks and Romans: Iliad, six books finished; Xenophon's Memorabilia; or Plato's Phaedon; Cicero's Brutus; Cicero De Officiis, Tusculane Disputations, first Book.

Mathematics and Natural Philosophy: Olmsted's Pneumatics, Acoustics, Electricity, Magnetism, and Optics; Herschel's, or Farrar's Astronomy; Bezout's or Bouchardat's Differential and Integral Calculus, Chemistry.

Political, &c.: Abercrombie on the Moral Feelings; Campbell's Philosophy of Rhetoric, in part; Vattel, Federalist; Say's Political Economy.

Declamation, or Composition, each week. Orations written and delivered once in three months by the Senior and Junior classes.

The Students are permitted, occasionally, to hear the Arguments in the United States Supreme Court, and the Debates in Congress.

The higher Classes are admitted to courses

of Lectures on Intellectual and Moral Philosophy, Rhetoric, Anatomy, and Physiology, and Natural Philosophy.

The Charges for the Winter Session will be  
Tuition, \$26.00  
Library, Room, Furniture, and Bed, 17.00  
Table, Washing, Fuel, Lights, and Servants, per week, 2.50

SUMMER SESSION.  
Tuition, \$14.00  
Library, Room, Furniture, and Bed, 9.00  
Table, Washing, Fuel, Lights, and Servants, per week, 2.50

The above are the charges to Students who Board in the College. Students not Boarding, are charged

FOR WINTER SESSION.  
Tuition, \$26.00  
Library, Room, Furniture, Fuel, and Servants, 18.00

SUMMER SESSION.  
Tuition, \$14.00  
Library, Room, Furniture, and Servants, 8.00

A small charge is made for average damages. Students who enter a College class, pay a Matriculation Fee of \$10 on admission. For the French language, when taught, an extra charge is made.

There is connected with the College a Preparatory School, in which Students are fitted for admission to the Freshman and higher Classes; and for other objects.

Course of Study in English—Reading, Writing, Grammar, Arithmetic, and Geography.  
Latin—Latin Reader, Caesar's Commentaries, Virgil, Sallust, and Cicero's Select Orations.

Greek—Gospels and Jacob's Greek Reader. Algebra, Geometry, and other high studies, are also pursued in this School.

Charges in this School, per Quarter, to Pupils not boarding in College:

Tuition in Languages, Mathematics, &c. room, fuel, and sweeping, \$9.00  
Common English Branches, 7.00

To those who Board:  
Tuition in Languages, Mathematics, &c. \$7.00  
Library, Room, Furniture, and Bed, 6.50  
Table, Washing, Fuel, Lights, and Servants, per week, 2.50

This School has three Vacations in the year; the three last weeks in August, one week at Christmas, and the first week in May.

The necessary College expenses of a boarding Student, exclusive of books and stationery, will not exceed \$167 per annum; of a pupil in the school, \$175 per annum, his time of Boarding being 8 weeks longer.

Students may be admitted at any time; the opening of the Session is preferable.

Bills payable in advance; half at the opening, the balance at the middle of the Session.

P. S.—The cost to young Ministers is only \$100 a year each.

College Hill, Nov. 1, 1835.

Brother Brisbane,

Permit me to request an insertion in your paper of the foregoing Circular of "THE COLUMBIAN COLLEGE IN THE DISTRICT OF COLUMBIA." I give the title of the Institution in full, because it is important that it should be familiarly known, particularly on account of legacies which are sometimes left to this College, that the same may be accurately devised. The concern has the prospect of being, ere long, free from debt, and appeared, when I was last there, and by all that I have learned since, to be decidedly looking up. Students of good character and promise—of substantial moral worth—were increasing; and Elder Chapin, the President, has assured me, that there is not an idle, nor a vicious youth among them.

Having mentioned the Columbian College, I can scarce refrain from adding, that the interesting memoir of its former President, the eminent Elder William Staughton, edited by Elder S. W. Lynd, has not long since come into my hands, and given me in the reading of it, both profit and pleasure in no ordinary degree. The editor has conferred a favor on the churches, particularly on young ministers, by producing this excellent work. Blemishes, no doubt, may be discovered by a careful and discerning eye, but the good sense of the writer, drawn to the subject, perhaps, by the suggestions of friends, will wipe them out, should another edition, which must assuredly be the case, be called for. It has been thought there is too much effort on the part of Elder Lynd, to praise and eulogize his deceased relative. This, however, is but natural, and would hardly have been noticed, probably, had he not been known to be the son-in-law of the distinguished individual of whom he has prepared so valuable a memoir.

After all, the highest eulogy of the excellent Staughton is found in his labors and useful life, and in the specimens furnished in the memoir, and elsewhere, of the invaluable treasures of his mind and heart. Such as his missionary sermon at the triennial Convention of the Baptist denomination in the United States, held in Washington City in 1823—his welcome to Lafayette at the Columbian College—his Eulogium on Dr. Rush—his Sermon on the death of the Ex-Presidents, at the Capitol, by public request—his Sermon at the opening of a Meeting House, near Trenton, (N. J.)—his Address to a class of young Ministers, on their completing the course of study, and closing their connection with the Institution under his care—his various Letters, and other productions too numerous to be here recited;—these afford gems and pearls of great value.

I am sorry to find the term 'orator' so often applied to him—or applied to him at all—because he did not possess, in a high degree those attributes which are denoted by that term; but because it fails of that sacredness of character and import, which ever ought to be uppermost in the mind, when contemplating this man of God, in the attitude of pouring forth those powerful, heavenly, heart-moving effu-

sions and fervors, which so often burst out from his full soul.

Recently, too, I have read with a most particular interest, the deeply affecting memoirs of our greatly beloved and lamented Missionary, Elder George D. Boardman, edited by Elder Alonzo King. He died, literally, at his post, amongst his converted Karens!—The contemplation of his devotion, his trials and his successes, fills my bosom with indescribable emotions—with astonishment and delight.

In reading the memoir of the memorable Roger Williams, as I promised myself, from the well known abilities and industry of the writer, Professor Knowles of the Newton Theological Institution I found rich and abundant satisfaction. It is a work that ought to be every where circulated and read.

The Memoirs of pious, pains-taking, useful ministers of the Gospel, I cannot but regard as amongst the most beneficial works, particularly for the perusal of ministers, and especially in the early part of their ministry. And Elder Babcock, now President of Waterville College, is entitled to the gratitude of the American churches, for his edition of the Memoirs of Fuller. I have long wanted to see a memoir of the greatly distinguished Elder Richard Furman, late of Charleston, South Carolina, and regret that there has not appeared a memoir of the no less distinguished Elder Thomas Baldwin, late of Boston, Mass.

Most sincerely and respectfully,  
Yours, &c.

LUTHER RICE.

Washington, Ga., 16th Jan. 1835.

From the Evening Star.

Messrs. Editors,—  
I have been requested to furnish explanations to the following list of Indian words found in the "Orissa Mission" and other works respecting India. You will oblige the parties interested by inserting them in the Star.

A. SUTTON.

Brunha, 1st god of the Hindoo trinity, and supposed creator of the universe.

Vishnoo, 2d do. and supposed preserver of the world.

Seeb, or Sive, 3d do. and supposed destroyer of the world.

Ram, or Rama Chundra, an incarnation of Vishnoo.

Krishnoo, a Hindoo god, and supposed incarnation of Vishnoo.

Doorga, the consort of Seeb.

Sheik, a Hindoo deity who strives to unite the doctrines of Mahomet and Hindooism.

Jungle, an uncultivated tract covered with bushes and coarse grass.

Raja, a Hindoo prince.

Bramun or Brahmin, a Hindoo priest.

Delta, an idol god.

Poda, the sacred thread worn over the shoulder by Hindoos of the highest classes.

Soodra, a man of the 4th or servile class of Hindoos.

Byraggee, a wandering religious beggar, and devotee of Vishnoo.

Sanyasee, a wandering religious beggar, of the followers of Seeva.

Koppila Sanhitta, one of the Hindoo sacred books.

Tirth, a place of pilgrimage.

Khetras, the military class of Hindoos.

Masaleher, a torch bearer.

Poda, a son; also a Hindoo weight and measure.

Padric, a religious teacher.

Bungalow, a thatched house.

Veranda, the portico of a house.

Voisena, or Voishnob, a wandering devotee of Vishnoo.

Pundit, a wise man, a teacher of language.

Godhut, a hut for an idol god.

Teliga Bazar, a market place called the Teliga market.

Secta Ram, the name of an idol.

Zemindars, large land-holders.

Rabuna, a celebrated giant with ten heads.

Padma, coisflower; Conea, a shell; Goda, a mace; Chacra, a quail.

Math, a kind of Monastery.

Poorooosotma, the good male, a name of Vishnoo, of God, and of a town.

Pundas, privileged officers of Juggernath's temple.

Gooroo, a spiritual guide.

Lakhs of Rupees, 10,000 rupees, about 5,000 dollars.

Moloch, the name of a heathen god; see Bible.

Mahrattas, people of the Mahratta nation.

Calcejong, the iron age, or age of evil.

Dara Bruhma, a name of Juggernath, bit, wood-god.

Nila Madhub, the name of an idol.

Ahatar, an incarnation, of which the Hindoos have many.

Ashantees, a tribe of Africans.

Sepoys, native soldiers.

Burkundasses, armed police-officers.

From the N. Y. Weekly Messenger.

L. the subject of the following narrative, is the son of a respectable clergyman, eminent both for piety and usefulness. His mother also was known as a practical Christian. Many and fervent were the prayers offered up for this son, and if sorrow cast a shade upon their last hours, it was because he remained unconverted. But they are gathered to their fathers in peace. The son married, and soon contracted those habits which entangle so large a proportion of those who live without God in the world. The plentiful patrimony he had received was scattered to the winds, himself apparently fast hastening to the drunkard's grave. The Rev. Mr. G—, a fast friend of his deceased parents, who was remarkable for his untiring zeal in the cause of his master, on his way to a camp-meeting about to commence in the neighborhood, paid L. a visit and remained with him two days, earnestly exhorting him to reform his life, and as a first step to accompany him to the meeting. What were L's feelings during this visit are unknown—probably they were any thing but pleasant. As soon as his venerable monitor had left him without being able

to extort a promise any way encouraging in his case, he sent for some neighbors, a jug of ardent spirits, a fiddler, &c. and proposed, as none of them were fond of camp-meetings, to solace themselves with a frolic. Of the revelry and noisy mirth of this eventful night, his wife, though herself unconverted, was for hours a melancholy spectator. At length she retires to bed. Her almost stupid husband some hours after is sleeping by her side, when he is suddenly awakened by a horrid scream from her, which continues to be repeated so long a time without his being able to obtain from her any information as to the cause, that his heart, like Nabal's, died within him, and he sunk apparently lifeless upon the floor. She becomes calm and he revives; she then related her vision or dream.

She beheld, adjoining the room in which the company were dancing, an enchanted garden thronged with revellers, among which she soon distinguished her husband—all beyond the end of the garden appeared a vacuum, from which ascended smoke and curling flames—but here was interposed a screen, to her transparent, behind which she saw the grand adversary, who reaching his hand under, exhibited a jug of alcohol, which, as her infatuated husband approached, he drew nearer to the gulph—she looked until his danger of stepping off became so alarming that she cried to the company for help: a voice replied let him alone; but for the prayers of his pious parents he had been in hell years ago. She now awoke as before described, and related her dream, which wrought so effectually upon her husband, that though before he was ashamed to do it, he now gears his horses to the waggon, and goes with his family to the camp meeting, and at the first call for mourners rushes to the altar, never ceasing agonising in prayer until he was happily converted. He now is and has been for years, a useful minister of the gospel he once despised.

## CROWDING.

In one of my excursions on the frontiers of Missouri, I came to a small log cabin, with some five or six acres under improvement surrounding the house. The usual salutations were soon ended, and I found the occupant of this retired spot to be a man of the name of Rood, a Justice of the Peace in Gasconade county; a section of country well designated by the old woman's graphic sketch of her son's residence of a "few miles beyond the westward." The old man led my horse to the stable and returned to dinner; as he set a stool up to a large stump which occupied the place of a table he said, with that hospitable bluntness so peculiar to the inhabitants of the western wilds, "Perhaps, stranger, you'll set up and skin a tater?"

A good appetite wants no compliments: And in this case I think I used as few as a Yankee schoolmaster would, in eating a luncheon with his scholars. After partaking of his bounty, I asked him how he liked the country, how long he had been there, &c. He answered, "I like the country well, but I am going to leave here." "You'll go to some place more convenient for schooling?" said I. "No," he replied, "No, I'm too much crowded—too much hampered up—I've no outlet—the range is all eat out—I'm too much crowded." "How," I responded; "crowded! who crowds you?" "Why, here's Burns—right down in my very teeth—stuck right here! and then on the other side I'm hampered up—they're crowding too, they're jamming me out—the neighbors are too thick—I'll not stay here another season!" "Well, Mr. Rood, how near are your neighbors?" I asked. "Why, here's that Burns stuck down here within fifteen miles; and then on the other side they are not much farther. I'll never live where a neighbor can come to my house and go home the same day!" Poor man! thought I, as I left his dwelling to resume my journey, you would not call this "crowding" if your family formed one of the layers where six or eight live one above another!

But on reflection, I find there are others "crowded" and "hampered up" as well as Mr. Rood.

Alexander was so "crowded" that after conquering the world, he wept for another to conquer.

Napoleon was so "crowded" in France, that Moscow appeared the only breathing place; and when he came in possession he found not as much elbow room as Mr. Rood had.

In our own country we are all "crowded." A trip of 500 miles to Pittsburgh, 1100 to the mouth of the Ohio, and 1100 to New Orleans, is not "outlet" enough—it is a mere morning visit. The mouth of Columbia, or Gulf of California are the only country places for a family.—Buffalo Repub.

## Illustration of Genesis i. 7.

And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so.

The word rendered firmament, in the Hebrew signifies an expansion, or a thing spread out and extended like a tent or curtain; and so those higher heavens where the stars are fixed or move, are called the firmament (at least in vulgar sense) above which there is no water; but the firmament here spoken of by Moses, is the out spread air (atmosphere) from the earth to the clouds, in which, as in great heavenly vessels, upper waters, or the waters above the firmament, (or atmosphere) are contained; as the lower waters, or waters under the firmament, are contained and kept in earthly vessels, or channels of earth—Caryl, 170 years ago.

## A MORAL DISTINCTION.

An Irish horse dealer sold a fine blood mare, warranting her sound wind and limb, and without fault. The purchaser, on her being sent home, found, upon examination, that the sight of one of her eyes was quite gone. Upon this he waited upon the dealer, and desired that she

might be taken back, and the purchase-money returned—reminding the seller that he declared the mare to be without fault. "To be sure I did," replied Paddy; "but blindness is not the poor creature's fault, but her misfortune."

Query.—In what school of Theology did Pat get this idea? En. Sac.

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